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THE THREAT OF CONFORMISM

—Hannah Arendt

THE Commonweal

FALL EDUCATION ISSUE

Core of the Curriculum

by William F. Cunningham

John Dewey: Theory and Practice

by Francis Griffith

Volume LX, No. 25 September 24, 1954 Twenty Cents

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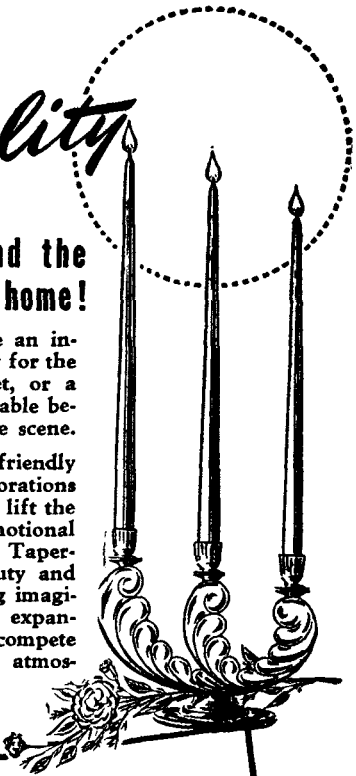

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THE

Commonweal

week by week

CURTAILED DESEGREGATION

AS the nation's public schools opened this fall curiosity was widespread as to the practical effects of the historic Supreme Court decision of May 17. It was heartening that the city of Washington, where the Negroes in the schools represent a clear majority and a higher proportion than for any Southern state, has set about integrating its school system with good will. A Federal District Court has strongly sustained the local Board of Education in its extensive desegregation program. To have accomplished this change in our nation's capital at long last is of paramount importance.

Otherwise it appears that the highest court's decision has brought limited immediate results. To balance the compliance of Kansas and less populous Arizona and New Mexico in the Southwest, there are the nine Southern states which have taken no action whatever and the four more in the Southeast taking active steps to resist the decision.

What is the next step? The Supreme Court itself is expected before long to implement its over-all May decision. Interested individuals and organizations will continue to press for the realization of full educational rights for the American Negro.

It is difficult to decide how much the process should be forcibly hastened—and what methods of enforcement should be used—in those states where a politically effective majority still opposes it. That segregated schooling has been declared illegal by the highest court of the land marks a great advance. It is essential that desegregation proceed as rapidly and extensively as possible if the decision is to have its due effect. On few national issues does the formulation of sound public opinion in all sections of the country have so decisive a role cut out for it.

COMING ATTRACTIONS

THERE are no great emotional issues for the coming Congressional contests, and without emotional issues campaigns tend to be on the quiet side. Candidates, of course, will denounce each other's parties with plenty of vim and vigor, but it is doubtful that they will succeed in working up much partisan fever on the part of the electorate. Probably more than usual, the elections this year will be decided on the basis of local conditions and the personality ratings of individual candidates. Despite the precedent of an overturn during mid-term elections, it looks like the incumbents, whatever their party, have the advantage.

The Republicans, capitalizing on President Eisenhower's abiding popularity, will be appealing for a Republican Congressional team for Ike and Dick. The Democrats will be depending on dissatisfaction and disappointment with Eisenhower's record so far, but only in isolated areas will they brave forthright criticism of the President, who has shown a remarkable capacity for seeming to remain aloof from politics. Eisenhower has a magic gift for getting personal credit for his Administration's successes and yet bearing practically none of the burden for its failures. As a politician, the General's talent has been compounded of the art that conceals art. He is never so effective a politician as when he is consciously "standing above" politics.

The issues separating the two parties are not nearly so wide as partisan oratory would have us believe. On the abiding questions of the Welfare State and foreign policy, for instance, both parties are pledged to the same general program, though the slogans might lead one to believe otherwise. The Democrats are openly pro-welfare; they love to talk about "the party with a heart." The Republicans denounce "creeping socialism" bitterly and condemn "welfarism" in resounding phrases, but they do not venture to suggest withdrawal of specific benefits. Mr. Dulles' dynamic new "liberation" policy seems almost indistinguishable from the static policy of "containment" he himself was denouncing two years ago. So far Mr. Dulles hasn't "liberated" anyone, and in the light of the Korean settlement, Indochina and now the attack on the Chiang-held islands off the coast of China, it is

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even a question of how well Communism has been contained.

In both parties there are isolationists and McCarthyites: these two problems seem not to be partisan matters, except in local contests. There are liberal Republicans who are closer to New Dealers than they are to Old Guard Republicans, and there are Democrats who feel much closer to Joe McCarthy than to Adlai Stevenson.

It probably won't be a very exciting campaign. As long as the Democrats hold their fire against the popular President Eisenhower, they will lack something essential. And the Republicans used up all their best slogans two years ago. Who, for instance, would still have the nerve to talk about "liberation" or about "unleashing Chiang" today?

THESE INACCESSIBLE SHORES

PRESIDENT Eisenhower recently signed two bills designed to help speed up the flow of refugees into this country under the terms of the Refugee Relief Act of 1953. Both will help to some extent, but no one imagines their effect will be substantial.

When the original measure was passed a year ago, critics predicted how cumbersome it would be in operation. That they were correct in this view is demonstrated by the statistics. The bill provided that 214,000 refugees and orphans could enter by the end of 1956. So far only about five thousand have managed to win admittance.

Even granting the initial delays which may be inevitable in setting up such a program, it is obvious that something drastic will have to be done if the entire humanitarian intention of the original law is not to be frustrated entirely. The basic trouble with the Refugee Relief Act is that the framers took a basically sound, even generous, idea, and then hedged it about with restrictions and conditions to such an extent that it became practically unworkable. Like the McCarran-Walter Immigration Act of 1952 which it resembles in spirit, the Refugee Relief Act is complicated and restrictive, and in the end, the U. S. seems to be giving with one hand and taking back with the other.

The conditions imposed by the Act upon a potential sponsor of a refugee are so burdensome that few people want to become involved, and sponsors who qualify have been slow in coming forward. As a result, almost all of the five thousand persons who have been admitted as refugees in the last year are reported to be relatives of people already in this country—persons who could get in under other quota systems in any case.

As things stand, the refugee from totalitarianism who is not lucky enough to have relatives in the U.S. stands a very slim chance of getting in.

Because the total number of people involved is relatively small, as compared with the number of U.S. citizens or with the size of Europe's surplus population bloc, few Americans realize how aware non-Americans are of our immigration policies. But our niggardly, over-cautious approach to this subject has an effect on the reputation of the United States abroad that is serious. In discussing the McCarran-Walter Act recently, for example, Dr. Clement S. Mihanovich of St. Louis University said that it "has done more harm to American foreign relations than any other single piece of legislation."

The new amendments signed by President Eisenhower are welcome, even for the slight improvement they will offer. But an entirely new approach and a major revision of our immigration law is necessary. It will take more than minor amendments to make a silk purse out of our present immigration policies.

KNOWING YOUR ENEMY

EARLIER this year Mr. J. Edgar Hoover, in a widely reported speech, declared that for him, "one of the most unbelievable and unexplainable phenomena in the fight on Communism is the manner in which otherwise respectable persons, perhaps unknowingly, aid the Communist cause more effectively than the Communists themselves."

NEXT WEEK

EUGENE J. MCCARTHY, Congressman from Minnesota, writes about the Christian in politics:

"In the conflict between good and evil, in which great advantage is given to evil by neglect, the Christian cannot be indifferent to so important an area of conflict as that of politics. Not everyone has an obligation to run for public office, or even to become active in party organization. The measure of participation required of an individual depends on many conditions of personality and circumstances. There is no excuse, however, for complete neutralism and detachment. It is not even possible, under all circumstances, to justify the position of the 'independent voter,' or of the non-partisan citizen."

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Mr. Hoover did not explain what his definition of "aiding the Communist cause" was, but certain super-patriotic groups have been busy supplying one. According to their rule, it's really quite simple —just a matter of "the Party-line." If the Communists criticize someone or something, and you criticize them too, then you're "aiding the Communist cause." This rule is especially applicable if the object of criticism is Senator McCarthy or any Congressional Committee which may be investigating subversion.

When this rule is applied, everything falls neatly into place. The villains and the heroes can be identified at one glance. For example, the "good" ex-Communists are those who support Senator McCarthy—even if they were for years high in the business of Communist espionage. The "bad" ex-Communists are those who oppose Senator McCarthy—even if they were only members of the Young Communist League for a brief period during their college days.

Similarly, one can tell, by this rule, who are the reliable Americans and who are the suspect. If any American, no matter how "otherwise respectable" he might be, criticizes Mr. McCarthy, then he is suspect. This makes quite a few illustrious citizens suspect, of course, but no matter. Those who follow this rule seem happiest when they are discovering the greatest possible number of "subversives."

For example, a document operating by this rule is currently being distributed all over the country. It is called "Know Your Enemy" and lists quite a collection of Americans who "because they operate under the cloak of 'respectability' . . . are more dangerous than members of the Communist party." Among the "enemies" named are Secretary of State John Foster Dulles, Ambassador Henry Cabot Lodge, Senator Charles Potter, and Governor Thomas E. Dewey.

There seems little chance that many sane citizens will take this nightmare version of contemporary events seriously: few people will really believe that Mr. Dewey is "subversive." And so "Know Your Enemy" is not likely to convert many people to the school of thought it represents. It may, however, be of some value in illustrating how silly and, ultimately, how dangerous, certain generalizations on "aiding the Communists" can be.

The truth is that there are no automatic ways of dividing Americans into the sheep and the goats, and the attempt to do so by some easy rule-of-thumb, such as whether or not one supports a particular politician or opposes some measure which the Communists also oppose, is especially pernicious.

PLUS AND MINUS

TO give thanks for small blessings has been the text of most comments on SEATO, and it is an appropriate one. The Southeast Asia Treaty proved to be a more substantial accomplishment than was anticipated. Pakistan agreed to sign, which was unexpected. The "Pacific Charter," a gesture of anti-colonialism pledging support to the principles of self-determination and independence for Asian countries, agreed upon as a companion document to the collective security treaty, was successful in taking some of the colonial curse off this document conceived in Washington and signed by only three nations which are Asian in race and culture.

It is a nucleus. Perhaps something more grand will come of it in time; for the present it has political rather than military significance, and certainly cannot be ignored by Communist leaders. SEATO is also an example of modest diplomacy which did not promise too much and produced in excess of promise. Secretary Dulles did an admirable job.

But history, collecting its debts, presented a bill to Mr. Dulles a few hundred miles north of sunny Manila. At the island of Quemoy, Mr. Dulles' diplomacy backfired.

At the beginning of the Korean war, Harry Truman had unilaterally stopped the Chinese civil war by ordering the Seventh Fleet to protect Formosa, and by discouraging Chiang Kai-shek from attacking the mainland. The "unleashing" of Chiang in Mr. Eisenhower's inaugural address last year loudly brought to an end the partial restrictions which had been placed on Chiang. This was a step which obviously was made for political motives and it put the greatest possible publicity on Nationalist Chinese activities which best were left to prosper in the dark.

Now, when the Communists threaten to invade Quemoy, the United States is in a most embarrassing position. American military intervention would be extraordinarily difficult (the island is *inside* Communist-controlled Amoy harbor). Next to military intervention, the greatest deterrent to Chinese Communist aggression is opinion in neutralist Asia—now assiduously cultivated by Chou En-lai. But America's 1953 blessing of a continued civil war gives the Chinese Communists a useful propaganda argument for their attack. It looks very much as if the United States must choose from among bad, worse and worst. How you assign adjectives to actions depends on how you assess the tactical military situation on that unhappy island of Quemoy.

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Core of the Curriculum

SOME SPECIFIC PROPOSALS FOR PLACING THE STUDY OF CHRISTIAN CULTURE AT THE HEART OF THE CATHOLIC COLLEGE

WILLIAM F. CUNNINGHAM

CATHOLIC colleges interested in improving their programs of general or liberal education might well have had representatives at the Columbia University Work Conference last July which carried the title "General Education on the College Level." The first week was devoted to studying the program of Columbia College (the first to make this approach, in 1919) this past year with twenty-two hundred highly selected men students. The remaining time was given to the study of programs going on or planned by other institutions.

To the representatives of the one Catholic college in attendance, it was evident that we are free of a problem that is a major headache for practically all other institutions, namely, the lack of a basic philosophy on which to build a new program. In our philosophy of life and therefore, of education, the ideal outcome is the Christian person. This means loving Christ as our living model and striving to live up to that model in all relations with our fellowman. Working for the realization of this ideal through education, the process is dual; formation and information. The human person is a product of his inner and outer reactions to those cultural forces playing upon him in society; his individual development. But social transmission of the cultural heritage is the other phase of the process and these two are complementary not contradictory. One cannot go without the other. Hence, the opportunity and the obligation of our schools and colleges to pass on to the student our Christian culture and, in the process of doing this, to develop the Christian person. As Christopher Dawson put it in The Commonweal last December: ". . . for centuries higher education had been so identified with the study of one particular historic culture—that of ancient Greece and Rome—that there was no room left for anything else. Even the study of our own particular national culture, including both history and literature, did not obtain full recognition until the nineteenth century, while the concept of Christian culture as an object of study has never been recognized at all."

Father William F. Cunningham, C.S.C. is a member of the Notre Dame faculty and is author of *General Education and the Liberal College.*

Altogether, twenty-eight institutions were represented at the Columbia conference including private and state universities, land-grant colleges, church-related and teacher colleges, and such specialized institutions as Massachusetts Institute of Technology and West Point, along with four Negro colleges. The tendency now for secular institutions in their analysis of the problem of general education is to build a curriculum on the basis of three areas: social science, natural science, and the humanities. A Catholic institution adds a fourth field to these, namely, the philosophical sciences. Philosophy and theology when treated at all by secular institutions find their place for the most part in the humanities with the moral aspect sometimes included in the social sciences.

THE presentation of the general education program at Columbia College by the Assistant Dean, Dr. Charles C. Cole, and other committee chairmen, was the most rewarding experience of the conference. The famous two-year course, "Contemporary Civilization," is required of all students. In this course the problem approach is used in small seminar sections with students reporting on their readings of the important books of the Western world. There are no lectures. The criticism commonly made by those who have talked with students who have passed through this course is that after reading Plato and Aristotle, Saint Augustine and Saint Thomas, Hume and Kant, etc., with no assistance from instructors in formulating a philosophy of life, students are confused. In the Catholic college this could be avoided by lectures to the entire group followed by seminars, in both of which the idea conflicts encountered, and the resolution of those conflicts from a Catholic point of view, would be presented.

About twenty-five teachers form the instructional staff in each year at Columbia and they are selected from all the social science departments along with some from the Department of Philosophy. The statement was repeated several times: "This is not a history course." History is brought in only as relevant

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to the problem being studied. In the opinion of this writer, this is a mistake. The ordinary college student needs the historical sequence which reveals how one problem often develops out of another and how some of them repeat. Yet, we do not want a survey course heaping up a mass of details.

In a Catholic college the emphasis would be upon the Christian Culture of the Western world. Beginning with the classical culture of Greece and Rome, the first two semesters would take the student through the coming of Christianity and the Middle Ages. The second two would study the problems of modern times with emphasis on the interrelations between the United States, Europe, and Latin America. The Islamic culture would come in through Spain, but the cultures of Russia, China, and India cannot be ignored. In the past the American college student has had little if any contact with these great world movements, but if he is to have any adequate concept of the problems confronting the Western world today, he must be introduced to them. The President of the University of Rochester, C. W. DeKiewiet, emphasized this idea in these words:

> America's consciousness of its world must undergo the same transformation that occurred in Western Europe in the sixteenth and seventeenth centuries as a result of the great voyages of discovery. Our educational habits and practices have of necessity been deeply influenced by Western Europe. It is there that are the roots of our law, religion, government, and much else. *Yet there simply must be room in general education, in the undergraduate curriculum in college, for the opportunity to bring into focus the new world which the collapse of Western Europe has produced. . . .*
>
> It is of the greatest importance that we do not see the new materials or courses which are here recommended as simple additions or replacements. Unless they are also seen and accepted as a new ferment, a new modifying substance within our intellectual environment, they will do no more than crowd the curriculum and irritate faculties. A penetrating understanding of Russian history is at the same time a revision of American history. To bring the religion or philosophy or economics of Asia into our intellectual consciousness is to modify all else within that consciousness. It is in part a rewriting of American history to be forced to recognize, as I am sure we honestly must, that the most important ally the Soviet Union has had in its unsettlement of the colonial relations of the modern world has been the United States. (Italics added.)

Following Columbia, the trend now is to use the word "civilization" in the title of these courses. This is all to the good, emphasizing as it does the inclusion of the major social problems encountered by all civilizations, with less attention to military heroes and the wars that have brought about the rise and fall of governments. With the freshman year devoted to "History of Western Civilizations" and the sophomore year to "History of American Civilization" (the title used at Fordham College) certainly this should prove a motivating factor in the minds of students.

A study in one of our larger liberal arts colleges revealed that one third of the students had had "History of Western Europe" in high school; some years ago one student told the writer that in high school he had actually used the same textbook. A change of title, however, will not necessarily bring about a change in content. The only guarantee for this is that the syllabus for the course be planned by historians with representatives of the other social sciences as active members of the committee building the syllabus as well as sharing of the instructional task. In the Catholic college a philosopher and a theologian should share both. Only then can we have some hope that these fields of study will function as the chief integrating factors in presenting an adequate view of the social problems pressing in our society today.

THE MOST difficult field in this problem of general education is certainly that of the natural sciences. Some years ago Columbia College had a course in operation required of all students, but in the war situation it was given up and has not yet been reinstituted. The idea has been approved by the faculty committee studying the question and reporting periodically, but the problems of finance, laboratory space and locating proper faculty personnel have postponed its realization. I am quite convinced that in initiating a course in this field a distinction must be made between the non-science student and the student who is planning to choose the natural sciences as his field of concentration in the last years of college.

Certainly the beginning courses in these fields are filled with details, possibly necessary for the science student, but a waste of time for the non-science student. What he needs is a course which will introduce him to this field, beginning with astronomy, and take him through the major fields, concluding with the life sciences. Yet this must not be of the "survey" type. The mass of knowledge accumulating here makes this impossible. Superficiality could be the only outcome of such a course.

Whether actual experience under the controlled conditions of the laboratory is an absolute essential for a proper understanding of the experimental method is now being hotly debated with the weight of the argument in favor of the affirmative view. Nevertheless, it is generally agreed that much can be accomplished by

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lecture-demonstrations before large groups when followed by small sectional meetings for questions and answers and reports on readings in the important books covering the problem being studied. Science students should be urged to attend these lectures when dealing with fields with which they have no contact, and also to do the readings in the important books.

IN THE humanities, we must distinguish between the skill subjects and the content subjects. The skill subjects, English, foreign languages, and mathematics, call for sectioning on the basis of ability. Once these fundamental skills have been developed either in high school or college, they become truly liberal subjects. Then the literatures in English and the selected foreign language should be read and the ideas presented therein, discussed and written about. The readings in a course in world literature must, for the most part, be done in translations, but students reading masterpieces in their foreign language courses should report on these readings to the other students who read them in translations. Mathematics as a liberal subject merits special attention since on the higher levels it offers specific training in abstract thinking.

In the fine arts the key to development is participation, that is, a sharing of the experience of the instructor. On the listening level this is easy now in music, with records and the radio making available the work of the great composers. Campus musical organizations are the proper supplement here. But in the visual arts, painting, sculpture, etc., studio space should be available, at least for volunteers. The primary aim here is not to discover and develop potential artists, but to increase the sensitivity of the ordinary student by having him play a part in the activities themselves. This writer is convinced that if this field is to be presented adequately at all, it must be done by a separate course in the visual arts and music; it is of interest that Columbia College, which up to the present has had such a course as an elective, will require it of all students this fall.

For the Catholic college it is all-important to have the spirit of our philosophy and theology (reason and revelation) permeate the presentation of all subjects if they are going to be the chief integrating factors in the mind of the student. Hence, these disciplines must be presented throughout the four years of college. This calls for a unified approach to both disciplines, avoiding gaps and duplications. Thus as an illustration, the existence and nature of God should be presented thoroughly, once with a clear distinction between reason and revelation and then man's relations to God and his fellowman built on this basis. Saint Thomas in his *Summa* presented these two disciplines together in terms of the problems of his day. We must do this now in terms of the problems of our day.

THUS far we have been concerned for the most part with the first two years of college where the emphasis is on distribution of the student's time over the fields of knowledge that determine the content of a liberal education. We now turn to the upper two years where today about half of the student's time is commonly devoted to a "field of concentration." The old term was Major; the new term is a decided improvement since it emphasizes the important characteristic of these last two years. Never in the life of the student throughout elementary school, high school or college has he chosen one field, or one problem running through several fields, and gone as deeply into it as time at his disposal makes possible. Such a provision for depth is the culmination of a good general education.

We do not call it specialization, leaving that to the university, although of course for those going on to graduate or professional schools it may be decisive for their life careers. If the student has learned how to work towards the solution of a problem during his later college years, we may anticipate that the method of thinking thus acquired will stand him in good stead all the years of his life. If he meets a problem which after sturdy thinking he cannot solve, he will know enough to get an expert in that field to do his thinking for him. John Locke saw this long ago when he said a student as the terminal point of his general education, must "bottom" one subject.

Liberal education can of course be only an introduction to the problems of life, but if it is at all successful in achieving its aim, which is that of developing the art of prudential judgment, and if the practice of this art is continued in life after college, we will have reason to be proud of our alumni. Following Christopher Dawson's lead, one of our institutions has announced a field of concentration in "Christian Culture." In Dawson's mind this is our opportunity to challenge the "cultural relativism" of Toynbee and Northrop and emphasize the superiority of Christian culture in the history of the Western world, and its promise for the future. Dawson's contention is that the classical culture of the Greeks and Romans passed on to the modern world through the Renaissance, has now had its day; but never, he insists, has Christian culture been the core of the curriculum in general education and Catholics must make it such now. The book Mr. Dawson is

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now planning, *The Growth of Civilization,* will serve as a basis for this approach.

Even though all Catholic colleges are animated by the same philosophy of education, it does not follow from this that all will offer the same program of studies. Quite the contrary. Each institution must analyze the student body it is serving, the staff it has or is acquiring, and the facilities of plant and equipment it has at the disposal of this staff to put over the program it has decided upon. With variations in all phases of an institution's purposes and procedures (e.g., independent and university colleges; colleges for men and those for women) no two institutions will be duplicates.

What is needed now is a call from some institution which is conducting a new program of general or liberal education and has the facilities to hold a conference of college presidents and deans. Such a conference would have a special appeal for those institutions conducting new programs or planning to do so in the near future. Notre Dame with its new Morris Inn, a comfortable hotel at the University gate, and its new program on the liberal arts and sciences going into operation this fall, seems the obvious place for this meeting and plans for it are now in progress. In such a setting we have reason to believe that the ideal described so beautifully by Saint Augustine in the opening chapter of his *Confessions* will be attained: "Converse amid cheer and kindness, difference without dislike; *each one learning from the other and in turn teaching him.*"

John Dewey: Theory and Practice

"A DISTINCTION MUST BE DRAWN BETWEEN HIS BASIC PHILOSOPHIC POSITION AND HIS EDUCATIONAL THEORIES."

FRANCIS GRIFFITH

JOHN DEWEY's influence on education has been profound and, to some extent, beneficial. His educational theories have affected all schools in fundamental ways. He has radically altered the character of public education and modified the content and method of Catholic education.

Is Deweyism so much of a piece that a Catholic educator cannot accept part and reject the rest? Must it be all or nothing? Or can a Catholic educator be eclectic about Deweyism, accepting those views which are useful and rejecting those which are unsound?

A distinction must be drawn between Dewey's basic philosophic position and his educational theories. Dewey had much to say about logic, epistemology, psychology, and ethics. He had as much or even more to say about the content of education, the relationship of school and society, the principles of learning and teaching, and other matters directly related to education. The issue is not whether his educational theories are consonant with his fundamental philosophy —they are—but whether they are an essential and inseparable part of it.

Dewey's interest in education stemmed almost inevitably from his fundamental philosophy. He looked upon the school as a laboratory for testing his philosophic views since "experimentation enters into the determination of every warranted proposition." In the selective and relatively controlled environment of the classroom, he could try out, observe, and evaluate his beliefs respecting man's nature, development, and environment. He was the philosophic godfather of hundreds of "progressive" schools in which his educational theories were applied or, as was frequently the case, misapplied.

During the course of these experiments, Dewey evolved and refined his views regarding the aim, content, and methods of education. From a Catholic point of view some of his educational principles are false and hence harmful, some are valid as they stand, or with qualifications, and some are not justifiable on the basis of the reasons which he advanced but are acceptable on other grounds.

THE keywords of Dewey's philosophy are evolution, instrumentalism, experimentation, and democracy. Its essence can be expressed in answers to four questions.

What is man? In Dewey's view man is only a biological organism responding as a totality to his environment. He is kin to all other forms of life and differs from them only in his physico-chemical composition, the complexity of his neural hook-up, and the superior way in which he can adapt himself to his environment and can control and re-shape it. He is a superior kind of animal but not a different kind.

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Man is not a creature composed of body and soul because there is no discontinuity either in man or nature. He has no mind or intellect in the traditional meanings of these words, for there is no such thing as immaterial substance. Spiritual substance and supernatural bodies are figments of the imagination.

What is reality? Nothing exists except that which can be experienced by the senses. Only sensible entities and processes are real.

The Greeks committed the primal philosophic error when they posited the existence of supernatural as well as natural being. From this ontological dualism man has been unable to extricate himself for centuries.

The simplicity and surface practicality of materialistic monism appealed to the rustic practicality of John Dewey. By predicating the existence of only one substance, he could dismiss stubborn questions relating to the coexistence of spirit and matter as idle speculation and dismiss proposed solutions as unreal since they were not subject to scientific verification. On this basis he bypassed most of the great problems that have confronted men through the ages: the existence of God, immortality of the soul, nature of the union between soul and body, and free will.

Dewey's philosophy became popular despite the gnarled prose in which he set it forth because (among other reasons) a monistic world is relatively simple to understand, satisfies a characteristic American distrust of the abstract and appeals to our national preference for the "real" rather than the metaphysical.

What is truth? Since the physical and mental are indistinguishable, Dewey rejects nominalism, realism, and what he calls "the spectator theory of knowledge," the scholastic theory that ideas are abstracted from sense data by the active intellect. (*Nihil in intellectu nisi prius in sensu.*)

Thinking is an organic response to stimuli, an involvement by an organism with its environment, just as sight, taste, touch, smelling, and hearing are forms of environmental involvement. Knowledge results from this interraction. Real knowledge is functional rather than conceptual, concrete rather than abstract. In Dewey's lexicon, mind is a verb.

An idea or judgment is true if its consequences are workable. If a belief helps in the clarification of experience or the achievement of desire, it is true. The only test of truth lies in its consequences, and the only way of testing these consequences is the scientific method. Truth is identical with verifiability.

Truth is relative because the consequences of an idea may change, according to Dewey, as the environment changes. What is true at present may be false an hour from now. There are no eternal truths. The best that can be said of an idea or hypothesis is that for the time being it has warranted assertability.

What is good? The pragmatic sanction which applies to ideas and judgments applies also to overt behavior. An act is good if its consequences are satisfying.

Circumstances of time, person, and place affect the morality of an act. There are no absolute moral laws. The scientific method applied to human behavior is the only means of ascertaining the morality of human acts.

There is no summum bonum other than growth. Growth is the universal good—not growth towards some predetermined end but growth per se. Nothing is relative to growth except more growth. "Not perfection as a final goal but the ever enduring process of perfecting, maturing, refining, is the aim in living. . . .The bad man is the man who, no matter how good he has been, is beginning to deteriorate, to grow less good. The good man is the man who, no matter how morally unworthy he has been, is moving to become better."

At least two important educational consequences flow from Dewey's concept of man. First, religious education is unnecessary since there is no God, soul, life after death, divinely revealed truth, or supernatural sanction for behavior. Secondly, moral training is wholly humanistic, a kind of how-to-make-friends-and-influence-people approach to living. "The best and deepest moral training is precisely that which one gets through having to enter into proper relations with others in a unity of work and thought." The only intellectual content is the youngster's discovery, with his teacher's help, that there is a pragmatic difference between good and bad.

It goes without saying that a Catholic educator rejects these consequences as completely as he rejects the premises from which they ensue. In Catholic eyes religious training is an integral part of education. By example and precept children must be taught their duties to God, their neighbors, and themselves. It is not enough to be wise and useful; it is more important to be good, and goodness consists in acting in conformity with God's law. The morality of an act is not determined by its practicality: honesty is not the best policy—it is not a policy at all. The teacher in a Catholic school is definitely responsible for teaching the truths of religion and for forming desirable habits in the child. His obligation in these matters is second only to that of the child's parents.

An instrumentalist theory of knowledge leads to a stress upon a utilitarian type of education, an overuse of constructive and manipulative activities as means of learning, and a disregard of information that does not function in the life of the learner. Curricula tend to be organized only around activities of practical and immediate interest to students on the grounds that they contain greater possibilities for growth than the

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study of content which is abstract or of value only at some future time. The classroom construction of igloos and tepees present real problems evoking responses that have learning as their consequence. The cultural heritage of past ages is minimized except as it operates in day-by-day living.

The position of scholastic philosophy with regard to truth is widely known. A Catholic holds that truth is absolute. It does not change with circumstances but is the same today as it was yesterday and will be tomorrow. Man's perception of truth increases and his actions are modified to accord with his increase in knowledge, but truth itself is unchanged. Truth is the conformity of mind and thing, between the mental concept and the object existing outside of, and independent of, the mind.

No one denies the values of manual training or that curricula have been, and still are, cluttered with valueless furniture like the Colliers' mansion. But an educational program which slights the cultural achievements of the race because such information does not have a bread-and-butter value is stale, flat, dull, and lacking in the spiritual values of a liberal education.

Dewey's definition of education as growth is incomplete because all growth is not necessarily good. Carried to its logical limits, a plan of education founded on the proposition that education is growth caters to individual whims and fancies, and eventuates in a curriculum in which no subject is regarded as intrinsically of more value than another. Only growth which leads to a desirable end is educative.

SOME of Dewey's educational principles do not hinge upon his basic philosophic position. What Dewey had to say about democracy and education, the role of the teacher, discipline, interest, the curriculum, and self-activity are cases in point. His viewpoints on these topics are so generally accepted nowadays, in theory if not in practice, that they sound commonplace, but they were revolutionary when he first enunciated them.

The well-being of society depends upon a system of free schools open to all. The school is the chief means of social betterment. Social reforms based on the enactment of laws or on changes in external arrangements are bound to be transitory; permanent betterment is possible only by developing a social consciousness in each individual. The only sure way of improving our democratic society is by improving the attitudes, habits, actions, and intellectual strength of the citizenry through education.

Ideally the modern school is not moated from the community. The locality is responsible for good schools, maintained in good repair, supplied with the necessary materials of instruction, and staffed by qualified teachers. Parents have the right and duty to visit schools in action in order to discuss the progress of their children and to see how the school is fulfilling its objectives. Through boards of education, citizens should have a voice in determining school policies.

The school has reciprocal responsibilities to the community, not the least of which is the duty of interpreting its aims and methods and of inviting constructive criticism.

The teacher's relationship towards the child is humane, not the relationship of ruler to subject that so often characterized the classrooms of the past. The teacher is concerned with all aspects of a child's personality—his emotional, esthetic, social and physical as well as intellectual development. Every child differs from his contemporaries in many respects and these individual differences must be taken into account.

Discipline is not vindictive or retributive. Its aim is to develop self-reliant individuals who impose intelligent restraints upon themselves for their own benefit and for the benefit of the group of which they are a part. Its method is to prevent unsocial conduct by focusing on conditions which might give rise to it.

Childrens' interests are the dynamics of education. The teacher's task is to discover and utilize interests as indications of dawning capacities. "These interests are neither to be humored or repressed. To repress interest is to substitute the adult for the child, and so to weaken intellectual curiosity and alertness, to suppress initiative, and to deaden interest. To humor the interests is to substitute the transient for the permanent. The interest is always the sign of some power below; the important thing is to discover this power."

The school curriculum needs continuous revision in the light of changing social conditions and increased knowledge of child psychology. Curriculum revision is a democratic process involving teachers, parents, and other citizens as well as school administrators.

From a classroom teacher's standpoint Dewey's most important educational contribution is his stress on the importance of self-activity, a principle adumbrated in Saint Thomas' *De Magistro*. Learning is an active rather than a passive process. For that reason the lecture method is one of the worst possible ways of teaching: it encourages passivity on the part of the listener. Learning takes place in the response.

Dewey's emphasis on self-activity has caused profound changes in educational practice. Under Dewey's impetus the conventional recitation, while still the predominant form of classroom procedure, is yielding gradually to methods which necessitate a greater de-

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gree of pupil participation. Students learn best when engaged in problem solving, experimentation, discussion, dramatization, investigation, and similar enterprises which require activity rather than the passive assimilation of facts presented by the teacher. Every teacher is familiar with Dewey's doctrine, "learning by doing," although he may honor it more in the breach than in the observance.

Dewey's famous dictum that the school is life rather than a preparation for life came as a welcome reaction to a cold-storage theory of education in which facts are mastered for possible future use with little regard for present needs and interests. But it must be accepted with reservations. True, the best way to prepare for the future is by living happily and successfully in the present, getting as much as possible out of every desirable experience. True, the school should represent real life experiences and situations.

But education must look to the imperatives of mature life as well as to the immediacies of childhood. Certain subjects must be taught in school for future rather than present use, for instance, stenography and bookkeeping. The school cannot be blind to the requirements of adult years in such areas as family living, vocational training, and cultural interests. The needs of both the present and the future deserve attention.

Some of Dewey's doctrines cannot be justified on his grounds but can be justified on other grounds. A Catholic enthusiastically assents to Dewey's conclusions regarding democracy and socialized learning, for example, but rejects his reasons for them.

Dewey recognizes that democracy is ultimately founded on the assumption that every individual is worthy of respect. He validates this assumption on pragmatic grounds. It works.

A Catholic however holds that every man has an innate worth because of his supernatural origin and destiny. Similarly, a Catholic rejects the reasons that prompt Dewey to advocate a type of education which develops socialized individuals. "The goal of the school," states Dewey, "is cooperation and mutually helpful living." No one dissents from such an aim, but the basis for it is hard to swallow.

The reason proposed for training pupils in habits of cooperation and mutual helpfulness is that such habits redound to the benefit of both the individual and society and in the long run work better than habits of competition and selfishness. This is a far cry from the Christian tenet that all men are brothers and that each one has an obligation in charity and justice to help his fellow man.

"The greatest treason," says Thomas a Becket in "Murder in the Cathedral," "is to do the right thing for the wrong reason." Perhaps this is what a Catholic finds most disquieting in Deweyism. It sometimes advocates a noble ideal for an ignoble reason.

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The Threat of Conformism

HANNAH ARENDT

FEW Americans returning from Europe in recent years have failed to report with a certain bitterness the great prominence given in Europe to everything we have come to include under the name of McCarthyism. Americans are usually inclined to consider this emphasis altogether misplaced and are very likely, no matter where their sympathies lie, to look upon such experiences as demonstrations of the distorted image of America abroad.

One point here is often overlooked in this country. Experiences with totalitarianism, either in the form of totalitarian movements or outright totalitarian domination, are familiar to all European countries except Sweden and Switzerland. To Americans, these experiences appeared strange and "un-American," just as foreign as specifically modern American experiences frequently appear to Europeans. The standard reply to victims of Nazism and Bolshevism used to be, and to an extent still is, "It can't happen here." To Europeans, McCarthyism appears to be conclusive proof that it can.

There are two possibilities. You can take the assumptions of the investigators at face value. You can believe with them, not that Soviet Russia constitutes the gravest problem of American foreign policy (which it obviously does), but that Bolshevism in the form of a domestic conspiracy permeates all levels of the population right up to the highest places in American government. In that case the conclusion is inevitable that it can very well happen here and that it does not thanks only to the activities of investigating Senators. On the other hand, if you do not believe in this myth of a top-to-bottom domestic conspiracy, it is very easy to detect in the methods of these committees ominously familiar traits, up to and including the traditional fabrication of a conspiracy myth. This

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line of reasoning is rather obvious, especially for Europeans. This reaction may be annoying and occasionally even offensive; it may hurt some feelings, but it will do no serious harm in the long run.

Much more relevant is another aspect of the same matter. In view of the prominence given the issue itself, it is curious to observe in Europe how little reported is the opposition to McCarthyism which is voiced in entire freedom in the United States. Even well-informed Europeans expect every American to have the same opinion on this matter, and the way in which they view this position, not as an opinion of individual American citizens, but as American opinion in general, is highly distressing. What comes to light here is a characteristically European expectation of encountering a kind of conformism which needs no threats or violence, but arises spontaneously in a society that conditions each of its members so perfectly to its exigencies that no one knows that he is conditioned. The conditioning of the individual to the demands of society was early considered a characteristic trait of American democracy. Indeed, it became perhaps the chief reason America could develop into the nightmare of Europe, even of a freedom-loving Europe, something Americans find hard to understand.

HISTORICALLY, the European conflict between the State and the individual frequently was solved at the expense of individual freedom. This fact was taken by Americans as proof of the sacrifice of human liberties to the State. By Europeans, on the other hand, the situation was viewed in terms of a conflict between State and society, so that the individual, even if his liberties were violated by the government, could always find a relatively safe refuge in his social and private life. Totalitarian domination, but no other government, not even absolute despotism or modern dictatorships, has succeeded in destroying this private social sphere, this refuge of individual liberty. Europe's fear with

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respect to American circumstances has always been that such a refuge in society could not exist here, precisely because they felt the distinction between government and society did not exist. The European nightmare was that under conditions of majority rule, society itself would be the oppressor, with no room left for individual freedom.

In Tocqueville's words, "whenever social conditions are equal, public opinion presses with [such] enormous weight upon the mind of each individual" that "the majority do not need to force him, they convince him;" the non-violent coercion of public disapproval is so strong that the dissenter has nowhere to turn in his loneliness and impotence, and in the end will be driven either to conformity or to despair. If we apply Tocqueville's insight to modern conditions, if we try to visualize present European thought in his terms, then we may say that Europeans fear that terror and violence may not be necessary in order for freedom to disappear in America. Europe's disquiet may be traced to the conviction that freedom can dwindle away through some sort of general agreement, in some almost intangible process of mutual adjustment. And this is something which up to now has not yet happened in any part of the Western world.

The danger of conformism and its threat to freedom is inherent in all mass-societies. But its importance has more recently been overshadowed by the horrors of terror when combined with ideological propaganda —the specifically totalitarian form of organizing great and unstructured masses of people. This method served as the instrument both to destroy the remnants of older class or caste systems, and to prevent the coming into being of new classes or new groups, which is the usual outcome of successful revolutions. Under conditions of an already existing mass society—as distinguished from the class disintegration whose processes are accelerated by totalitarian movements—it is not inconceivable that totalitarian elements could for a limited time rely on conformism, or rather on the activization of a dormant conformism, for its own ends. In the initial stages, conformism could conceivably be used to make terror less violent and ideology less insistent, thereby it would serve to make the transition from a free climate into the stage of a pre-totalitarian atmosphere less noticeable.

In America, the potentially dangerous consequences or by-products of equality of condition (i.e. of the absence of a class system which, much more than sheer numbers, is the outstanding trait of a mass society) have been remote, but will remain so only as long as the Constitution remains intact and the "institutions of liberty" function. In Europe, however, the old class system is disintegrating beyond repair, and even in a non-totalitarian atmosphere it is rapidly developing into a mass society. There the safeguards against the worst dangers of conformism which have

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protected America do not for the most part exist. Where they do exist, they have in part been imported from America, and on the whole they have not yet had the time to prove themselves nor have the people become educated in their use. Specifically European safeguards, on the other hand, such as customs and traditions, have already proved once to be almost useless in modern emergencies and predicaments. When Europeans see conformism in America, therefore, they are rightly alarmed; the specifically American safeguards against the dangers inherent in conformism are naturally less visible to them from the outside, and the European is quite correct in his judgment that without such safeguards conformism could very well be as deadly as other, more bloody forms of modern mass organization.

AMERICA has, of course, a much longer experience with conformism than Europe. In discussing the subject, Europeans will naturally adopt the attitude of "It can't happen here," just as Americans did when they first learned about totalitarianism. But in reality, whatever can happen in Europe can happen in America, and vice versa, because, all differences notwithstanding, the history of the two continents is fundamentally the same. Indeed, since Western civilization has spread its influence all over the globe, the moment is rapidly approaching when we shall be able to say that hardly anything can happen in any country that could not happen in any other. In this matter, however, as in the matter of atomic warfare, the point is that Europe feels herself much more exposed to the dangers of such a development than America. Just as she feels that her cities are more open to attack and more easily destroyed, so she also feels that her political institutions are less stable, less firmly rooted, and her liberties even more exposed to crises from within.

In reality, the process which Europeans dread as "Americanization," is the emergence of the modern world with all its perplexities and implications. It is probable that this process will be accelerated rather than hindered through the federation of Europe, which is also very likely a condition *sine qua non* for European survival. Whether or not European federation will be accompanied by the rise of anti-American, pan-European nationalism, as one may sometimes fear today, unification of economic and demographic conditions is almost sure to create a state of affairs which will be very similar to that existing in the United States.

One hundred and twenty years ago the European image of America was the image of democracy. Though not all Europeans could love it, they had to come to terms with it because they knew quite well that it presented part and parcel of the history of the West. Today the image of America is modernity. It is the image of the world as it rose from the modern age which gave birth to both present-day Europe and America.

The world's central problems today are the political organization of mass societies and the political integration of technical power. Because of the destructive potentialities inherent in these problems, Europe is no longer sure whether she can come to terms with the modern world at all. As a result, she tries to escape the consequences of her own history under the pretext of separating herself from America.

The image of America which exists in Europe may not tell us much about American realities or the daily lives of United States citizens, but if we are willing to learn, it may tell us something about the justified fears of Europe for her spiritual identity and her even deeper apprehensions about her physical survival. And these fears and apprehensions are not specifically European, no matter what Europeans may tell us. They are the fears of the whole Western world, and ultimately of all mankind.

(This concludes a series of three articles by Miss Arendt, based on a paper recently given by her at Princeton.)

BOOKS

A Close Examination of Wisconsin's Junior Senator

McCARTHY AND THE COMMUNISTS. By James Rorty and Moshe Decter. Beacon Press. Cloth, $2. Paper, $1.

By WILL HERBERG

TO write objectively about current affairs is not easy; to do so about McCarthy and "McCarthyism" would seem to be impossible. Yet James Rorty and Moshe Decter have accomplished something like the impossible in this book. That does not mean that they are "impartial"; they could not write knowledgeably about the subject if they were. It does mean that they do not write out of partisan fury, but out of a sincere desire to deal with the man and the problem fairly and responsibly. And I do not think it is possible to deny that they have in a great measure succeeded.

"The intention of the book," we are told in the preface, "is clear: to ascertain the facts about Senator McCarthy's campaign against Communism, to analyze its implications for American security, and to focus attention on constructive ways for supporting the national interest. The task is educational rather than political." The study does not neglect the earlier phase of McCarthy's career, but it deals primarily with the period after January 1953 when McCarthy became chairman

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of the Senate Permanent Sub-committee on Investigations.

Against a realistic background picture of the peril presented by Communist subversion, infiltration, and espionage, and the lax and inadequate measures taken against it under the Roosevelt and Truman Administrations, the authors proceed to examine exactly what McCarthy has accomplished in his first year of power. The verdict is not altogether one-sided; McCarthy is given considerable credit for making a "valid" point in his earlier attacks against the State Department: "the State Department's security program had been lax and frequently ineffective," and the Tydings report was a whitewash.

But of McCarthy's own work as committee chairman no such judgment seems possible. The authors scrutinize the McCarthy Committee's record in the two major investigations of 1953—the probe of the International Information Administration, including the Voice of America and the overseas libraries, and the hearings on espionage and subversion at Fort Monmouth. They also review McCarthy's challenge to the Eisenhower Administration in the Bohlen case, the case of the Greek ships, the attack on Dulles and the "new team" at the State Department, and a number of minor affairs. They reach the conclusion that although "there is no doubt that the furor aroused by Senator McCarthy in several instances caused many persons to reconsider problems about Communism that they had tended to ignore," by and large the effect of his activities has been detrimental to the nation. His methods have been unscrupulous and demoralizing: "the multiple untruth, the abuse of documents, insinuation and innuendo, the slander amalgam, intimidation, attributing significance to the irrelevant, the bluff and the diversionary gambit, the personal spy network, contempt for the law, and the unfounded charge of treason."

The consequence of the consistent application of these methods has been to hamper and confuse the fight against Communism rather than promote it. Indeed, the authors find that McCarthy's whole approach and procedure reveal a "basic indifference to Communism." "Surely the Senator is an anti-Communist," they conclude, "but the crux of the matter is this: he has never proved the seriousness and substantiality of his anti-Communism." This may seem a strange charge to level against the man who fancies himself our Number One Communist-hunter, but I think Rorty and Decter succeed in sustaining it with evidence and argument. They are themselves tough and sophisticated anti-Communists. They castigate the "liberal" tendency to "equate Communism and McCarthyism, as to the evils they represent and the threats they pose," and they reject the common "liberal" notion that McCarthy is another Hitler; the chapter, "Is Senator McCarthy a Totalitarian?", is one of the best and most penetrating in the book. They find that McCarthy's drive is for publicity, power, and status, and that his anti-Communism was a rather late discovery (by his own account, no earlier than January, 1950), which he has exploited without quite understanding what it is all about. They make it perfectly clear that McCarthy is no asset to America at this perilous moment of history, but they warn against fighting McCarthy with his own methods, against exaggerating McCarthy's

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power and influence, and against being taken in by his bluff. The real issue, they see quite clearly, is "how to combat Communism responsibly," and the suggestions they make on this head, while not unexceptionable, are sober, well thought out, and eminently worth serious consideration.

The entire approach of the book is conservative in the best sense, rooted in a profound feeling for the American constitutional tradition of "reason and law," which embodies a "subtly self-correcting mechanism that has always succeeded in checking itself in time to avoid the plunge into the abyss of political extremism." They quite correctly brand McCarthy "a radical rather than a conservative," since his "unprincipled, unscrupulous political ambition . . . poses a threat to the conservative legal and moral values of our society." Nowhere in the already voluminous literature on "McCarthyism" have I found a better understanding of what McCarthy is and stands for.

Not that the book is free from errors or what seem to me to be mistaken judgments. It is not true, as the authors say, that McCarthy never replied to The Commonweal statement demanding a retraction of the Senator's false charges against the periodical; he did reply—in an irrelevant and abusive letter; and McCarthy did not "introduce" the "treason" theme in recent political polemics; others must be credited with that dubious service.

It is also possible to disagree with some of the judgments of the authors in particular matters. It does not seem to me that they fully appreciate the significance of the Peress case, or the degree of Communist infiltration of the overseas libraries; they certainly tend to brush off J. B. Matthews' article, "Reds and Our Churches," too easily, without adequate consideration of the element of validity it does contain. But what disturbs me most is the failure of the authors to give proper emphasis to the ominous breakdown of public confidence due to the shocking disclosure of disloyalty in high places, which they themselves describe. It is this political demoralization that makes the problem of a government employee who has information about Communist subversion or infiltration which his superiors ignore, or even worse, in which his superiors are involved, a very real problem indeed. Suppose the information is labelled "classified"; what is the loyal government employee to do: obey the law against revealing it, thereby shielding subversives, or reveal it to the FBI or some responsible Congressional committee, at the risk of violating the law?

These criticisms, however, are altogether a minor matter. Considering the book as a whole, I have no hesitation in echoing Reinhold Niehbuhr's endorsement on the cover: "A superb contribution to an understanding of a great American problem." The American Committee for Cultural Freedom is to be congratulated for making it possible.

Only a Genius

TURGENEV: A Life. By David Magarshack. Grove Press. $6.

By KARL STERN

THE time from Pushkin's birth to Tolstoy's death (about a century and a half) marks a great period of Russian literature. It was an intense, concentrated burst—the flowering and harvest of some of the most precious gifts which Russia was to bestow on the world. Berdiaev compares this period with the peak of Italian painting in the Renaissance and of classical music in Germany. Indeed, the comparison is justified—not merely from the point of view of such strange compression into a short span of time.

Turgenev assumes a unique position in all this. He does not have the stature of Tolstoy and Dostoievsky. Moreover, he lacks the former's moral pathos or the latter's mystic sense. He was just a "plain literary genius," like Flaubert or Maupassant or Zola or Henry James or any other of the story tellers of the nineteenth century. "I am in-

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terested in one thing only: the physiognomy of life and its truthful representation, and I am entirely indifferent to mysticism in all its forms," he remarked. He told the story of the landed gentry, the peasants, the students of Russia, and since "truthful representation" was his artistic ideal he conveyed the moral conflicts and the prophetic sense of his time—more so than if he had been intentionally moralizing.

Turgenev's extraordinary background—the story of his parents' marriage; his mother's "devouring lust for power"; the inaccessible father; his relationship to women, particularly his lifelong friendship with the world-famous singer Pauline Viardot; the attitude towards his illegitimate daughter (the offspring of a fleeting affair with a domestic servant); his deeply ambivalent relationship with Tolstoy (at one point they were very close to a duel, and shortly before his death Turgenev wrote the famous, moving letter to the "great writer of the land of Russia"); his admiration and contempt for Dostoievsky —all this would make excellent material for what one calls (using a cliché) a "Russian novel." Mr. Magarshack refrains from "depth-psychological" interpretations. The temptation must be considerable. There is also little philosophical speculation. The author apparently tries to live up to the artistic ideal of his hero and tells his story "straight."

The most interesting things are certain sidelights: Turgenev's opinions of contemporaries, and of Shakespeare and Goethe. It is a strange aspect of life in the nineteenth century: a Russian seen through the eyes of Western Europe (almost every writer of the time has had some contact with him)—and Western Europe seen through the eyes of a Russian. The Slavophiles of his generation had no understanding for this form of European humanism, though many of them admired Turgenev as a person and as an artist. One generation later men were to come who would despise the very soul of Russia, for example Knut Hamsun and Joseph

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Conrad. Here was a great "Westernizing" Russian who was equally committed to the world of Tolstoy and the world of Flaubert. This trait which should have made only for synthesis and reconciliation produced at the same time a strange sense of ambivalence and ambiguity. This is perhaps due to the fact that the "supernatural conviction" was lacking.

The biographer keeps—almost anxiously, it seems— in the background; it is perhaps just by this technique of the factual account that he is able to convey a sense of nobility and tragedy.

Atomic Views

THE MAN IN THE THICK LEAD SUIT. By Daniel Lang. Oxford. $3.50.

By T. E. CASSIDY

"BUNK. Your ordinary clothing will stop alphas, and maybe, if you happen to be wearing a thick lead suit, you'll make out all right against gammas and neutrons." This is a radiological expert talking about individual defenses against atomic weapons. "Bunk" refers to a general protective clothing. What he says thereafter is comforting and loosely optimistic. Anyway, this book is an absorbing series of essays, written cleanly and quietly by Daniel Lang, originally for *The New Yorker*, and now gathered to form a study of some of the by-products and by-ways of the atomic age. There are ten brilliant pieces, preceded by a short, superb introduction by Eric Sevareid, himself one of the great idea-realists of this brooding era.

After our forces entered Germany in World War II, they instituted "Operation Paperclip," by which the United States rounded up key German scientists and weapons experts. We not only picked the brains of many of them, but also picked up a large group bodily, and brought them to this country. Our allies, especially Russia, were making the same efforts. A general, long-range conclusion suggests that we got the better bag. In any event,

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there were and are many of these people among us, working as government or independent scientists, roaming the nuclear regions and breathing free or almost-free air at the same time. They and the installations where they function form a good part of this book's story. It is a fantastic story, and at the same time an ordinary one for this, our age, which often says that good is evil and evil is good, and let everything anyway be blurred, so that you don't have to be clear about anything.

Not that Mr. Lang isn't clear. He writes wonderfully about such places as Las Vegas—a Vegan lawyer told him: "It annoys me to read about some statesman saying that the *world* is living with the atomic bomb. . . .Damn it, it's not the world. It's Las Vegas." There is an intriguing visit to Oak Ridge —the "A-house with a garden." And Mr. Lang views with fulsome and heady detail the flying saucers and the prospecting for uranium. It is an exciting combination of bombs and poker chips and missiles and space ships and genius and terror. We have created the superrace of the nuclear physicists, but even they tend to deplore and dislike their exalted status.

And finally, Mr. Lang writes feelingly of the Oak Ridge director, Dr. Pollard, who was ordained an Episcopal deacon, and took the switch from lab smock to cassock in stride. When, in the midst of nuclear mists, he found the clarity of God's presence, he was only fulfilling what another research director, Von Braun, said early in the book: "Any real scientist ends up a religious man. The more he learns about natural science, the more he sees that the words that sound deep are really poorly contrived disguises for ignorance." Amen to that, especially in the Age of *The* Bomb.

REVIEWERS

Will Herberg writes for a number of magazines, including *The New Leader* and *Commentary*.

Karl Stern, author of *Pillar of Fire*, is chief of the Department of Psychiatry at the University of Ottawa.

T. E. Cassidy is doing advanced work at Columbia.

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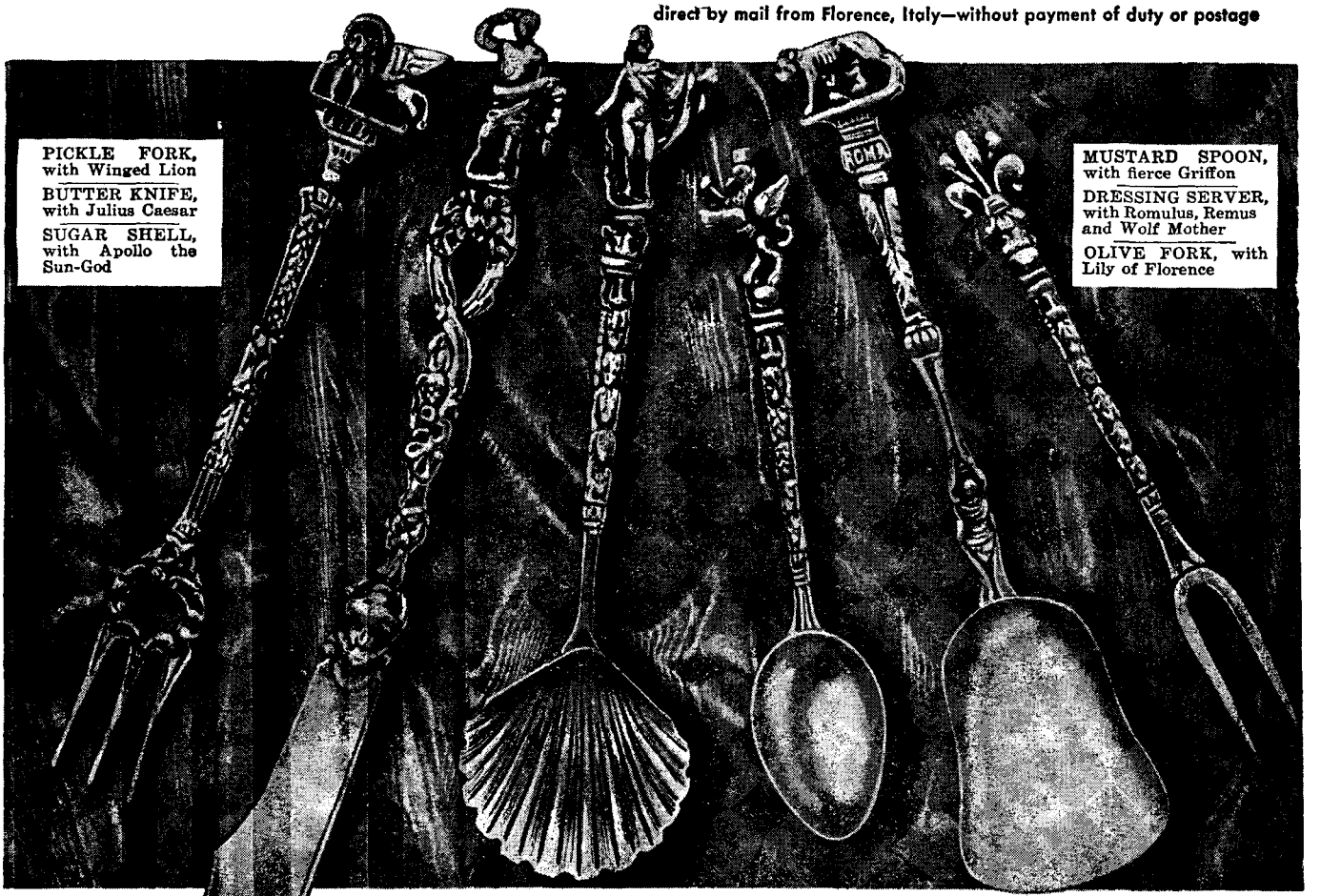
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Around-the-World Shoppers Club, Dept. 238-F, 71 Concord St., Newark 5, N. J.

Please enroll me as a Member and send me the Florentine Silver direct from Italy FREE for joining. Start regular monthly shipments of the Club's selection of foreign merchandise direct to me from countries of origin and continue through the following term of membership:

○ Check here if this is a request for a renewal or reinstatement of your membership so we can avoid duplicating countries.

- ☐ 2 Months ....$5.00 *(2 gifts at $2.50 each)*
- ☐ 4 Months .... 9.00 *(4 gifts at $2.25 each)*
- ☐ 6 Months ....12.00 *(6 gifts at $2.00 each)*
- ☐ 12 Months ....22.00 *(12 gifts at $1.83 each)*

I enclose remittance for $.....

Name.....
(Please Print)

Address.....

City & Zone.....State.....

(NOTE: All shipments come to you without payment of duty or postage. However, The U. S. Post Office Dept. charges a service fee of 15c for delivering foreign packages, which is collected by your postman and cannot be prepaid.)

CANADA, 2 mos., $5.50; 4 mos., $10.50; 6 mos., $14.00; 12 mos., $26.00. Delivered to your home without payment of additional duty or postage.
Address: 971 St. Timothy St., Montreal 24, Que.

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